through the eye or through the skull or through other places
of the body. And when he thus departs, life (the chief prana)
departs after him, and when life thus departs, all the other
vital spirits (pranas) depart after it. He is conscious, and
being conscious he follows and departs. Then both his
knowledge and his work take hold of him and his acquaintance
with former things.

" (3) And as a caterpillar, after having reached the
end of a blade of grass and after having made another approach
(to another blade), draws itself together towards it, thus does
this self, after having thrown off his body and dispelled all
ignorance, and after making another approach (to another
body) draw himself together towards it.

tt (4) And as a goldsmith, taking a piece of gold, turns
it into another, newer and more beautiful shape, so does
this self, after having thrown off this body and dispelled all
ignorance, make unto himself another newer and more
beautiful shape, whether it be like the Fathers, or like the
Gandharvas, or like the Devas, or like Prajapati, **or** like
Brahman or like other beings.

" (5) That self is indeed Brahman, consisting of
knowledge, mind, life, sight, hearing,

earth, water, wind
ether, light and no light, desire and no
desire, anger and
no anger, right, or wrong and all things.
Now as a man is
like this or that, according as he acts and
according as he
behaves, so will he be:—a man of good acts
will become
good, a man of bad acts, bad. He becomes
pure by pure
deeds, bad by bad deeds. And here they
say that a person
consists of desires. And as is his desire, so
is his will, and as
is his will, so is his deed: and whatever
deed he does, that
he will reap".

From this verse, it will be seen that in the
Brihadaranyaka
he doctrine of Karma has been realised
with firmer grip. It
is said that every action good or bad,
leaves its indelible mark
on character, in fact, it is the action which
makes the man.